THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The best way of removing abuses is to stand fast by truth. Truth is one as they are manifold; and innumerable negative effects are produced by the upholding of one positive principle."

No. 7. Vol. LXXIII. Thursday, February 16, 1911. Price One Penny.

MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

(*Continued from page 85.*)

One of the principles that we have to declare to the whole world —Christian and Pagan, Jew and Gentile, bond and free, black and white, yellow or copper-colored — everywhere, throughout the world, is this, that God is our Father, that we are in His image and His likeness, for every seed begets of its own kind. That is a principle that we should all understand, and if we comprehended it fully it would do away with a great deal of the vain philosophy of the latter days, uttered by so-called scientists, that which is nothing more than vain philosophy, and that is the doctrine that is commonly called evolution, although in that there are a great many things that are true, but the great theory of the evolution of species, one into another, is not true. For you will find in all your experience and in all your observations that every thing that produces, begets of its own kind. The apple does not bring forth the plum, nor the pear the orange. One kind of animal does not bring forth another kind. There are different varieties of all the species in the animal and in the vegetable kingdoms, but each produces of its kind, and always will, forever and ever. The seeds that were planted in this earth, in the beginning, came from other

worlds; and it is an eternal process, without beginning and without end. When we come to understand that, it will do away with a great deal of latter-day false philosophy.

Well you, my friends, who are gathered in this tabernacle this afternoon, no matter what may be your parentage on the earth, no matter from what country you may have sprung, no matter what may be your relationships, your creed, your notions, your ideas, your birth, or your ancestry on the earth, you are all the children of the Holy One. The spirit of man is the offspring of God. It did not come out of the dust; it was not formed out of earthly elements; but it has come from above; and as Jesus of Nazareth was with the Father before the world was, as we are told that He was "in the beginning with God," so were you. God has revealed this to us in the latter days. It is something that the ancients understood, and those who understand this principle now can take up the old book, the Bible, and can read in it evidences that the ancients comprehended this great truth; but the world to-day is in ignorance of it. The world has been led by the notions, the opinions, and the vagaries of men so that they have departed from the true and living God, and have gone into darkness and error and heresies. These have multiplied, and so sects and denominations or religions have multiplied in the world. Now, it is part of our mission to declare the living and the true God, for if you will read the text that I have just cited— the fourteenth chapter of Revelation, sixth and seventh verses, where we are told an angel was to come and bring the gospel, the "everlasting gospel" to the earth, "to every nation, and kindred, and tongue, and people,"—you will see that he was to cry with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him who made heaven, and earth, and the sea, and the fountains of waters," showing that when the angel should come, it would be at a time when the people were not worshiping Him who made heaven and earth, and the seas, and the fountains of waters. Now, as I say, it is part of our mission to carry this gospel to all the world; that is what we are for; that is what we were reserved for, in the eternal heavens, before our spiritual beings were sent down on the earth, like the Savior's was, to tabernacle in flesh. He was the Son of God in the spirit, and so were we; but He was also the Son of God in the flesh, and that is one difference between that great Being and ourselves. He was "the beginning of the creation of God," we read in the scriptures, "the first-born of every creature." He certainly was not the first-born in the flesh; that was our father Adam; but he was called the first-born of every creature, and he was, in the spirit world; and that is why He is pre-eminently the Son of God in the spirit as well as He was afterwards the Son of God in the flesh.

We have to proclaim to all the world, then, the true and the

living God. Who is He? Why, Jesus told them: He is our Father. Do not worship, He says, after the manner of the heathen: "they think they shall be heard for their much speaking," and so, when you want to pray, do not load down the Deity with titles; do not begin to utter all kinds of wonderful names, but simply say, "Our Father—" Where is our Father? Why, the Christians say that He is not a person, and therefore He is everywhere, throughout all space; He does not take up any room, not as much as the point of a cambric needle; but He is omnipresent and fills all space, yet occupies no room. But Jesus Christ said, "When you pray, after this manner pray ye. Our Father which art in heaven—" Yes, that is where he is—in heaven. Jesus declared he came forth from the Father to the earth, and was going back to the Father. There would be no going back, if the Father were here. But after his resurrection, He sent a message through Mary whom He saw in the garden: "Touch me not, Mary: for I am not yet ascended into heaven, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Yes, Christ's Father is our Father; the Father of Jesus of Nazareth is our Father; and His God is our God; and as He went to Him, when He was able to go and fit to go—not when He died, but after His resurrection—so when we are fit to go, we will return, also, to our Father and our God, and we will see Him as He is. You can't see a thing that is immaterial. The Apostle John wrote in this way, as you will read in his first epistle, third chapter, second verse: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as he is pure."

So there is to come a time when we will return to the Father, and we will hear the plaudit of "Well done, good and faithful servant, enter into the joy of thy Lord," or the anathema, "Depart from me, ye workers of iniquity." I hope we shall be among the first class: but the point is this: There will come a time when we will see Him as He is. There have been persons who have seen Him to some extent while they have been in the flesh but not perfectly, not fully as we shall see Him in the way John speaks of. Moses among others talked with God, "face to face," so the scriptures say, but not in His glory. After Moses, as we read in the thirty-third chapter of the book of Exodus, had talked with Him face to face, "as a man speaks with his friend,"—(I wonder how a person could do that with one who had no face)—after he had talked with Him face to face, he said to the Lord, "I beseech thee show me thy glory." Then the Lord said: "Thou canst not see my face: for there shall no man see me, and live. And the Lord said: Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I

pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."

That is what it means, in the Scriptures, when it says that "no man has seen God at any time." Certainly not, in the fulness of His glory, because He is like a consuming fire. Now, in short, this is the Deity that we have to declare to the world—not some mysterious something or nothing that no mind can grasp, but "our Father who is in heaven," who will hear our prayers, who loves us, because we are His children. Sometimes He dislikes our ways, and is angry because of our wickedness, but He desires our welfare, and He had a plan prepared, before the foundations of the earth were laid, for the exaltation and uplifting, the progress, the development of His children, that they may go on from stage to stage, from light to light, from glory to glory, and be able to ascend into His presence and see Him as He is, and be one with Him, as Christ is, and as the Holy Ghost is—three separate and distinct individuals, forming the presiding power of Deity, but separate persons in every respect.

(To be continued.)

EVIDENCES OF THE DIVINITY OF THE BOOK OF MORMON.

(Concluded from page 87.)

Of the people who dwelt in Palestine, we have a record written by their prophets. That record is called the Bible. But what shall we say of the people of the new world? The Jewish scriptures simply refer to them indirectly. This Bible record tells nothing of what became of the people who landed on the Western hemisphere when the tower of Babel was in course of construction. Of Joseph who was likened unto a "fruitful bough, whose branches were to run over the wall," we know nothing from our present-day Bible. Is it not reasonable to think that those people kept a record of themselves and God's dealings with them? Where, might we not consistently ask, is that record? Consider the words of the prophet Ezekiel unto whom the Lord spake as follows: "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel, his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions, and join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37:16, 17.) In ancient times the people wrote upon papyrus and this was rolled upon sticks so that the "sticks" really meant books. The Bible is generally known as the stick of Judah, but where is the stick of Ephraim? The wise and prudent have failed to answer. The explanation was forthcoming in the Book of Mormon presented to the world by Joseph Smith

fourscore years ago. Indeed this book professes to be a record of the tribes of Joseph, a record of the revelations given to that people before and after Christ, written, of course, by a succession of prophets, who were direct descendants of Joseph. When the word of the Lord came to Ezekiel as above, Israel was divided, the ten tribes being known as Israel, or Ephraim, and the two tribes as Judah. The Bible is truthfully called the stick of Judah because it deals with their history written by their prophets. The Book of Mormon is rightly called the stick of Ephraim because it deals with a remnant of the tribes of Joseph, who through the grace of God, came into possession of a promised land, and whose history written on plates of gold, was committed into the hands of a modern prophet for translation. The two "sticks" or books have become one in testifying that God lives, that Jesus is the Christ and that salvation's door was flung open to the people of the West as well as those of the far East, and that mankind may gain eternal life by obeying the laws and ordinances of Christ's gospel.

If we reject the Book of Mormon, there is positively no proof to show that the blessings and promises pronounced upon the head of Joseph by Jacob his father were ever fulfilled. Read the words of Jacob who told Joseph what should befall him in the last days: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall," (Genesis 49: 22), also consider the striking words of Jacob as he blessed Ephraim and Manasseh, the sons of Joseph: "Let them grow into a multitude in the midst of the earth." Along with this comes the greater promise to Ephraim: "His seed shall become a multitude of nations." Again Jacob declares that the blessing of Joseph was to prevail above the blessing of his progenitors. The progenitors of Jacob were blessed with the country of Palestine for an inheritance, but Joseph was to be the recipient of a greater land than that, a land referred to by his father as "the utmost bounds of the everlasting hills." Where has the seed of Joseph become a multitude of nations? Was the blessing of Joseph greater than the blessing of Jacob's progenitors if his posterity has not been blessed with a greater land than Palestine? Where then is that land? Again the wisdom of man fails to answer. Let the Book of Mormon testify and the question is answered. It makes clear that God respected the words of His prophet and the predictions were fulfilled. That Joseph became a multitude of nations is sure; that his inheritance was greater than the inheritance of his progenitors is certain; that the blessings and promises which were uttered by Jacob did not fall to the ground unfulfilled we must concede; then who can say that America was not the land referred to? Proof has been given to show that mighty nations once dwelt there. The Book of Mormon tells how these vast multitudes rose, flourished and fell and their once mighty grandeur, pictured by the mouldering ruins discovered in recent years, present to us a

story too sad for words, when we compare their former greatness with the sad condition of their lineal descendants, the American Indians of to-day.

Isaiah speaking to Israel says: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." (Isa. 29: 4.) The person who has read the Book of Mormon and knows how it came to light cannot help but see how literally this prophecy has been fulfilled. The record given into the hands of Joseph Smith was literally taken from the ground, and is a history of a branch of fallen Israel. It comes as a whispering testimony, with a familiar spirit, from that people, brought low through transgression, and sounds a warning voice to all nations that "the way of the transgressor is hard." The argument is further strengthened when we consider the prophet's words concerning the record. Hear his words: "And the vision of all is become unto you as the words of a book which is sealed which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith I am not learned." (Isa. 29: 11, 12.) Soon after Joseph Smith came in possession of the plates, he began to translate the unsealed portion of them. He copied some of the characters on paper, and along with those characters was the accompanying translation in English. Martin Harris, a friend of the young seer, took these to Charles Anthon, a learned linguist of Columbia College, who examined the characters and pronounced them genuine and of the Egyptian order. He also declared that the translation appeared to be correct. The learned man desired that the plates be brought to him, and he would undertake a translation of them. Being informed that the record could not be brought, also that part of it was sealed, this antiquarian exclaimed: "I cannot read a sealed book." He thus unknowingly fulfilled the prophecy of Isaiah uttered centuries before. God did not reveal this record unto the learned and mighty men but chose a humble farmer boy, unversed in scripture and unlearned in linguistics. What a marvellous work! What a wonder! Truly His secrets are revealed to babes, and this is only another case where the weak things of the earth are raised up to confound the mighty.

There is a glorious array of evidence which shows the Book of Mormon to be a divine record. The many predictions of Holy Writ literally fulfilled by its coming forth disclose it; eight reputable witnesses bear testimony in words of soberness that they saw the plates of gold from which it was translated, lifted them and beheld the engravings thereon. Three other highly respected men testify that they saw this golden record as it was shown them by an angel and that the voice of God commanded

them to declare its truthfulness. The many prophecies related in the book itself already fulfilled and others in course of fulfillment argue well the fact that the book is God-sent. The numerous discoveries of every passing year, such as the uncovering of walls, forts and towers, in America add links of undisputable evidence to the already long and unbroken chain of truthful testimony. The fact that the translator of the record, Joseph Smith, sealed his testimony with his blood, that many of his associates were willing to and did lay down their lives for the cause he represented, attaches to the document the broadest possible seal of truth. What shall we say of the early saints who were driven from county to county and from state to state, suffering agony untold, for the testimony of truth which God had implanted within their souls? Must we overlook the combined testimony of two thousand missionaries who are in all parts of the civilized world declaring that the Book of Mormon is what it professes to be. When we know that these ambassadors of Christ perform their missionary work absolutely without worldly remuneration we must realize that a truthful message is being taught. This wonderful book of the nineteenth century proves itself to be the "stick of Ephraim," and links hands with the "stick of Judah" in establishing the fact that Jesus was the Son of God, and that salvation's message was for all peoples.

As a final proof and one which has been the means of bringing joy and heart-felt satisfaction to the souls of thousands, we repeat the statement of the Redeemer, slightly changing the words: "If any man will do the will of the Father, he shall know of this work, whether it be of God or whether we speak of ourselves." Thousands have followed this admonition, and a truthful testimony has been planted within their souls. Since the Book of Mormon came to light, the tide of opposition has beaten furiously against its claim as a Divine record, but as these reviling waves advance only to recede, the silent monitor within us makes known that the book is a truthful history and is of God!—[The writer has consulted works of Elders James E. Talmage, Brigham H. Roberts and Orson Pratt for many of the facts set forth herein.]

Liverpool. JOHN T. GREENE.

BE USEFUL.

Be useful where thou livest, that they may
Both want and wish thy pleasing presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

GEORGE HERBERT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 16, 1911.

OUR GOD NO MERE METAPHYSICAL CREATION.

A SHORT time ago the writer had a conversation with a bright young man who claimed to be an agnostic. He was not very clear, however, in his classification of himself, theologically, and he is probably just a free-thinker on his own account, not allied with any organized attempt at religion or non-religion. One of his ideas was that the God of every man is simply a metaphysical image of his own character. For instance, the "Great Spirit" is to the American Indians a mighty hunter and warrior capable of conquest and possessing no virtues above their savage conceptions of a victorious chieftain. By the same token, the Hindus, who sacrifice their offspring in the waters of the Ganges, invest their God with a spirit of savagery which delights in devouring little children. The conclusion, therefore, is that there is no God in reality—only the indefinite conception of the mind. Finally he said:

"Now, you 'Mormons' declare God to be in form like us human beings; a tangible, material, substantial God, possessing identity, with place and abode defined; but, after all, the attributes you ascribe to Him are nothing more than traits which you admire. You adorn Him with your individual virtues, and you burden Him with your weaknesses. He is to you what you think He is, just as He is to the Indians or the Hindus what they think He is."

Of course, I couldn't agree with him. Still he described the state of mind exhibited by numbers of intelligent, thinking people who are nominally Christian, and many more who have given up their affiliation with all creeds because of the unreasonable things required of subscribers.

Leaving out of the question the infidel, What is God to the modern so-called Christian? Incomprehensible. To the "Mormon," what is He? The Father of our spirits; the Creator of the universe; Omnipotent, Omniscient; possessing every virtue in its highest perfection; just, merciful and loving. We join with Paul: "Let God be true, but every man a liar." (Rom. 3: 4.) In other words, God is still God though every man turn away and deny Him, or assume other Gods before Him. To the "Mormon," God is true, real and potent in all the universe. He is as He was revealed in Jesus the Christ. Christ was the revelation of God,

the brightness of His glory, and the express image of His person; teaching whatever He taught as He had been instructed of God and doing whatever He did, as He had seen His Father do. To the "Mormon," God is what He is without respect to the frailties of mortals.

Such as reject the thought of a God of "body, parts and passions," as a natural consequence reject the testimony of the Bible. The descent from belief to infidelism is more often due to what creeds require subscribers to receive as the God of the Bible, rather than to any difficulty experienced in harmonizing the plain, uninterpreted narrative itself. Next to wickedness, it may be safe to say this misinterpretation of the scriptures is the most fruitful cause of unbelief, both in the record and in the God who is the accredited author. Our object, therefore, in touching upon this subject is to assist in establishing a belief in the *real* God among Christians who do not know Him, as well as to oppose the idea of God as entirely a figment of the imagination.

There are some things in the Holy Scriptures, such as histories of important personages, which do not depend wholly on the Bible for a testimony of their verity. For instance, there is ample corroborative evidence that a person answering the Biblical description of the prophet, Moses, flourished about the time he is written in the Bible. The same is true of Abraham and of David. Every day brings to light new evidences in stone and in clay of the actuality of Biblical people and places. It is now easily determined beyond the possibility of a doubt that stations were established by the Israelites at the points designated in Holy Writ, verifying the narrative of their memorable pilgrimage. Tablets of stone now in the British Museum establish the likelihood of the existence of a man answering the description of Abraham, in the day and time where the Bible places him. We are just referring to these facts, not attempting to establish them beyond what appears in archæological lore, and our purpose is to strengthen faith in the correctness of the incidents surrounding these personages, as described in the Bible.

Coming again to the consideration of what God is, and presuming the story of the deliverance of Israel to be founded upon sufficiently verified facts, as mentioned above, it is apparent that the God of Moses was not a creature of his own mind. When Moses was commanded to undertake the stupendous task of delivering Israel he demurred. He had no confidence in himself and greatly feared for the outcome. But his God would not take no for an answer. He commanded him to set about the work, which Moses did with exceeding fear and great trembling. If this God who commanded Moses were simply a conception of his mind, it would have been a simple thing for him to have thought once more and brought forth a God who would have released him from what seemed to be a most unpleasant prospect.

David, the prophet and king, worshipped a God to whom he rendered implicit obedience, except in one thing—manœuvering to secure the wife of Uriah, the Hittite. For that his God made it plain that David's soul would have to repose in hell for a long time, and that he never again should recover his lost ground. How easy it would have been for David to create another God out of his mind: one who would have been less strict in his application of justice!

The prophet, Joseph Smith, beheld in vision a God such as his mind had never conceived. His training from infancy was to believe in the God pictured by the sectarians—no body, no form, everywhere existent and nowhere to be found, etc. He prayed to a God because the experience of the human family has been, from time immemorial, that the sincere prayer of the righteous availeth much, although the whys and wherefores may have been quite obscure at times. The God whom he beheld, therefore, was something entirely foreign to his conceptions. This occurrence is of the present day, and does not require the same amount and quality of corroborative evidence to establish its truthfulness, as the Bible narratives may seem to do, but it furnishes to the Latter-day Saints the strongest possible proof of the genuineness of those ancient ecclesiastical histories. It is the identical God testified of there—as may easily be seen and understood when the Book is properly read.

God told Joseph Smith that his name should be had for good and for evil among all nations; for good among those who knew him and for evil among the wicked and those who did not know him. Even if we were to concede for a moment that Joseph could have imagined for himself a God who would say these things, yet we must agree that it would have been quite impossible to carry such imagination to the extent of bringing to pass the fulfillment of the prophecy. That required something entirely apart and beyond any mortal however imaginative, and it should be remembered that the prophet was a mere lad and had no knowledge of men or nations so that he could judge beforehand of the reception his message would receive. In 1832, under the direction of the same God whom he saw in 1820, Joseph predicted the Civil War, and his prediction was literally fulfilled in the history of that event. If his God had been a mere figment, the foreknowledge and foretelling of these true happenings would have been impossible. Joseph might have imagined the war, might even have desired it, but all his desire or effort with a God of his own conception wouldn't have been of much avail in bringing the actual war to pass, let alone arranging so that hostilities should commence at the point designated in the prophecy and under the circumstances outlined. Anyone can make a prediction, but it requires more than human foresight or imagination to bring to pass the thing predicted.

Under stress of the cruel circumstances which kept the early saints of modern times trudging from place to place seeking a peaceful habitation and protection from those who harassed them, it would be wonderful if some of them sometimes did not think that their God had forsaken them, or that He might help them or protect them more than He did, but He followed His own course notwithstanding their thoughts. After it was over, and a season of rest was gained, conducive to reflection and retrospection, it became clear to them that the God whom Joseph taught, was the same God all the time. That while He had seemed neglectful of them in their sufferings, yet their conceptions of what He should have done hadn't altered Him in the least. Even if they had lost all faith in Him, He would still have been God, the God whom Joseph Smith taught; the God whom all the prophets from the time of Adam testified, the God who inspired holy men of old to write these ancient scriptures now comprising the Holy Bible.

God is the embodiment of perfection in all the graces, all-powerful, all-wise, in whose image Christ was created and dwelt among men, so much like others of His time that He must needs be pointed out to the rabble by an acquaintance. His power and graces so far transcend our highest conceptions that we are able only to begin to know Him. As the apostle John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He [Christ] shall appear, we shall be like Him." We have only learned that we are the sons (and daughters) of God; what lies above is beyond our power to comprehend. But this much is clear, that when we shall meet with Christ again we shall be like Him. That is the height of our imagination at present. "And," the apostle adds, "every man that hath this hope in him purifieth himself even as He [Christ] is pure." That's the advantage of a faith in a God who is real, tangible, knowable; we have a pattern by which to guage our lives, and an assurance that when we shall have reached the highest stage that our senses now can picture, we shall still have this pattern showing us further and brighter stages ahead.

S. N. L.

Special Notice.—We have just got out a new tract, entitled, "Map of Primitive Church as Established by Christ," to be used as a filler, and which may be had at this office at one shilling and sixpence per thousand.

THE CAPTAIN OF MY SOUL.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

W. E. Henley.

STATISTICAL REPORT OF SWEDISH MISSION.

FOLLOWING is a summarized statement of the work done in the Swedish Mission for the year 1910. It shows that the work in that part of the world is not being neglected. Sweden has contributed a great number of souls to the Church of Jesus Christ of Latter-day Saints in the past, and is still a fruitful field for the gospel work.

Conferences.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptised.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts distributed.	Books Distributed.	Meetings.	Families Visited in Tracting.	Families re-visited, not saints.
Stockholm.....	29	127	869	119	1115	77	62	8	25	8023	113089	17882	975	66355	3236
Gothenburg....	16	52	145	36	233	29	5	1	6	4247	35319	11118	627	28785	3004
Skane.....	15	42	278	38	358	47	12	1	4	3869	42244	4853	297	20668	674
Sundsvall	10	23	164	27	214	16	2	1	1	5199	34013	4380	262	16001	1404
Norrkoping....	13	42	203	49	294	25	11		2	2155	32928	4911	268	17374	891
Mis'on Office...	2														
Totals.....	85	286	1659	269	2214	194	92	11	38	23493	257593	43144	2429	149183	9209

FROM THE MISSION FIELD.

Sale of Work.—The Relief Society of the Keighley branch (Leeds conference) held a sale of work in their meeting room, Grange Street, Keighley, Saturday, February 4th, 1911, which was a success. The hall was nicely decorated, and the stall was filled with pretty and useful articles. The sale of work was opened at 4:30 p.m., by Sister Eliza B. Horsley. Tea and refreshments were served, and in the evening an impromptu concert was given by the saints and friends. The sum of £6 8s. 7½d. was realized.

Branch Conference.—On February 5th, a branch conference was held at Keighley (Leeds conference). There were in attendance President E. S. Horsley, Sister Eliza B. Horsley and Elder S. L. Bleak. After the opening exercises Elder Bleak reported the branch, and Sister Ann E. Shuttleworth reported the Relief Society. The general and local authorities were then presented and sustained, after which Sister Eliza B. Horsley spoke on the birth of our Lord and Savior Jesus Christ, and the essentiality of baptism. President E. S. Horsley then spoke on vicarious work for our dead relatives, showing that we might be joined together from our father Adam down through all time, and showing that

"Mormonism," as it is called, is not so narrow as some would try to make it. A good spirit existed, and some who were present for the first time stated they had been deeply interested.

Baptisms.—At Dover (London conference), Elder John G. Darley baptised one convert, the ceremony being performed at the Dover Corporation Sea Baths, January 30th, 1911.

At a baptismal service held at the Turkish Baths, Birmingham (Birmingham conference), six members were added to the Church by baptism, one from the Birmingham branch and five from the Halesowen branch. The ordinance was performed by Elders George F. Grover and Aaron J. Hill.

We have had three baptisms here (South Africa) of late. One at Woodstock, in Table Bay, Elder Alfred J. Gower, Jr., officiating; one at Bloemfontein, Orange River Colony, Elder C. Byron Whitney officiating; the other at Johannesburg, Transvaal, with Elder Austin Houtz officiating.

Sunday School Anniversary.—The Middlesbrough branch Sunday School (Newcastle conference) celebrated their tenth anniversary on Sunday, January 15th, 1911, in their regular meeting hall, when a very enjoyable time was spent. The Sunday School children rendered their parts in a very able manner, singing the hymns with spirit, and giving their recitations in an interesting way. Members of the Kindergarten Class gave an action song, "The Clock in the Old Church Tower," also solos were sung by children. A dialogue by six boys, entitled, "Our Country," caused remarks to be made that were very commendable. Quite a number of strangers met with us in the evening, and at the close of the session expressed themselves as having had a very enjoyable time. We also held our anniversary tea and entertainment on Wednesday, January 18th. Over two hundred adults and children included, partook of a good substantial tea. We provide the children with a free tea, and this is the reason we have the anniversary tea and entertainment so that we can make a little money to give the children a treat. Our hall was packed for the entertainment, the majority being strangers, who were well pleased.

Successful Socials.—Saturday evening, February 4th, 1911, a delightful social was given in Wretham Road Assembly Rooms, Handsworth, Birmingham (Birmingham conference), under the auspices of the Birmingham branch Relief Society. The occasion was in honor of President Thomas F. Greenwood, who has been released to return home. About two hundred saints and friends assembled to bid their brother God-speed. An exceptional program of song and story was given by saints and friends of the conference. A delicious luncheon was served during the evening by the good sisters of the Relief Society. A spirit of harmony

was present, friends, as well as saints, entering into the joy and sorrow of the occasion. A suitable token had been provided for the departing elder, which was presented by Conference President Leonard Mackay. The response from Elder Greenwood was full of feeling and expressions of love for the saints and friends in the conference. It was an occasion long to be remembered, as will be the administration of President Thomas F. Greenwood.

Wednesday night, February 8th, 1911, Elder James A. McMurrin, who has been presiding over the Edinburgh branch (Scottish conference), for some time past, and who is leaving us soon, was presented with a fine scotch traveling rug and dressing case. Everyone present partook of the spirit of the occasion—good-will and jollity—to show their hearty appreciation and bid their friend and president God-speed.

On Thursday evening, February 9th, 1911, about two hundred saints and friends of the Glasgow branch (Scottish conference) held a very successful social at 30 Abbotsford Place, Glasgow, in honor of President Lorenzo S. Burt, prior to his departure for his home in Brigham City, Utah. An excellent program was rendered, appropriate for the occasion, by saints and friends, consisting of songs, recitations and instrumental selections. At nine o'clock there was an intermission in the program, during which a tasty luncheon was served. President Burt was presented with a fine Scotch rug by the elders, saints and friends as a token of their love, esteem and appreciation of his labors performed in "Bonnie Scotland." A very enjoyable evening was spent, and all felt well paid for coming out. Elder Burt has presided over the Scottish conference for the past nine months, during which time he has made many friends, who will miss him greatly when he leaves.

Wednesday, February 1st, 1911, the Dover Latter-day Saints' Sunday School had a "treat" in the Templar Hall, Biggin Street, at 5 p.m. Superintendent Ben. Bitton and his wife, with Sisters Eldredge and Cole, Elders John G. Darley, William L. Coburn and others made a happy time for the children. After "tea," lantern slides, telling stories by pictures, was conducted by Brother Bitton. The lights were turned on once more, and everyone received a present from the Christmas tree, and the little ones a bag of sweets. The Balsden sisters, with beautiful duets on the piano, and other music, helped to make a cheerful evening. Thirty-three children and twenty-three adults were present.

On Saturday evening, February 11th, 1911, a very well attended and successful social was held in the Nelson branch (Liverpool conference), in honor of Elder Franklin R. Smith, who has labored in the branch for the past fifteen months and is now released to return home. An excellent program was rendered by the saints and friends of the branch, light refreshments were served, and Elder Smith was made the recipient of some handsome presents as expressions of the confidence and esteem of the saints.

District Meeting.—The saints of Luton, St. Albans and Watford (London conference) met in district meeting Sunday, February 5th, 1911, in the Temperance Hotel Hall, St. Albans. Two very well attended sessions were held, there being present, President W. P. Monson, Elders George T. Darley, H. R. Thomas, R. T. Petty, G. W. Carlisle, H. J. Shepherd, Alvin Moss, P. L. Labran, J. A. Layton, and Charles H. Baker of the traveling missionaries, also Mrs. W. P. Monson, W. P. Monson, Jr., and a large representation of saints, and many friends. Afternoon service convened at 2:30. President Monson said he was glad to meet the saints of the district and welcomed them all to the sessions of this conference. President Arthur Norton gave a report of the Watford branch, showing it to be in an excellent condition. He bore a faithful testimony. Superintendent William Isgate reported the condition of Watford Sunday School, stating that the delight of his life came while doing his duty in the Church of Jesus Christ of Latter-day Saints, and in the Sunday School in which he is presiding. Elder G. W. Carlisle bore a strong testimony of the truth of the restored gospel of Jesus Christ. He said the saints had the mission given to them, of enlightening the world with respect to the plan of salvation and urged the saints to live lives above reproach. President W. P. Monson encouraged the saints to take no notice of the evil reports which were being circulated, and assured all that the stories which were in circulation against us were false. He advised the saints to be united and exercise a spirit of forgiveness toward one another. Between meetings, a neat and tasty lunch was furnished by the St. Albans saints to those visiting from a distance. Evening service commenced promptly at 6:30. Elder H. J. Shepherd spoke on the restoration of the true gospel through the instrumentality of the prophet Joseph Smith. He bore a firm testimony of the gospel. President W. P. Monson sang the solo, "O grave, where is thy victory"; was accompanied by Sister Violet Norton. Elder R. T. Petty spoke of the blessings derived through obedience to the gospel of our Redeemer. He said he knew that the Latter-day Saints had the truth. President W. P. Monson occupied the remainder of the time and proved from the Bible that a restoration was predicted by prophets of old who saw how, when, and to whom this message should come. He showed conclusively that Joseph Smith and his claims answered every requirement of Scripture. He also showed that the authority came from heaven and not from the Bible, as claimed by the world. He showed how Peter, James, and John restored the Melchisedek priesthood; how John the Baptist restored the Aaronic priesthood, and of the promised visit to the earth of Elijah the prophet; of Moses, Elias and all who had keys to deliver in this the dispensation of the fulness of times. He bore a powerful testimony to the truthfulness of the work of the Latter-day Saints.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XIII. THE CHURCH IN FORMER AND IN LATTER DAYS.

Text: We believe in the same organization that existed in the primitive Church, viz: apostles, prophets, pastors, teachers, evangelists, etc.—*Articles of Faith*, 6.

I. THE PRIMITIVE CHURCH.

1. Established by Jesus Christ in "the meridian of time."
2. The holy priesthood conferred and officers installed on the eastern hemisphere: apostles (Luke 6: 13; compare Matt. 10: 1; Mark 3: 14) pastors (Eph. 4: 11); high priests (Hebrews 5: 1-5); seventies (Luke 10: 1-11); elders (Acts 14: 23; 15: 6; I. Peter 5: 1); bishops (I. Timothy 3: 1; Titus 1: 7); priests (Rev. 1: 6); teachers (Acts 13: 1); deacons (I. Timothy 3: 8-12.)
3. A branch of the Church established among the Nephites. (B. of M., III. Nephi 12: 1; 19: 4; 18: 36, 37; Moroni 2: 1-3: 3: 1-4; 6: 1-7: see also Alma 6: 1; Jacob 1: 17, 18.)

II. APOSTASY FROM THE PRIMITIVE CHURCH.

1. Foreseen and foretold. (a) Old Testament record. (Isaiah 24: 5; Jeremiah 2: 13.) (b) Book of Mormon record. (II. Nephi 26: 19-22; compare 27: 1; 28: 3, 6; 29: 3; I. Nephi 13: 5; 22: 22, 23.) (c) New Testament record. (II. Timothy 4: 2-4; II. Thess. 2: 3, 4; Galatians 1: 7; II. Peter. 2: 1-3.)

III. THE RESTORED CHURCH.

1. The restoration foretold (Rev. 14: 6; Matt. 24: 14.)
2. The restoration accomplished. (a) Visit of the angel Moroni to Joseph Smith the prophet (P. of G. P., Writings of Joseph Smith 2; compare Malachi 4: 1, 5, 6; Isaiah 11.) (b) Other visitations (Doc. and Cov. 110: 11, 12, 13-16; see also section 13, and 27: 12.)
3. This restoration marks "the dispensation of the fulness of times." (Doc. and Cov. 112: 30-32 compare Acts 3: 19-21: B. of M., II. Nephi 30: 18.)

General reference: "The Articles of Faith," Lecture XI.

CONTENTS:

Mormonism a World-Wide Religion 97
Evidences of the Divinity of the Book of Mormon 100
Editorial: Our God no Mere Metaphysical Creation 104
Statistical Report of Swedish Mission 108
From the Mission Field 108
Sunday School Lesson for Theological Department 112

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.